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Peter Hoekstra

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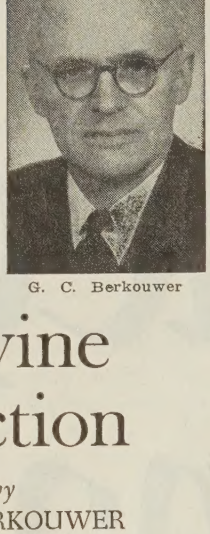

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A PERIODICAL OF REFORMED COMMENT & OPINION

Volume X No. 8

SEPTEMBER 1960

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Announcement

The Editorial Staff takes pleasure in announcing that our colleague, Dr. Henry J. Stob, is the recipient of a Faculty Fellowship awarded by the American Association of Theological Schools. He is now in residence at Oxford University, where he will pursue his studies in the field of ethics during the current academic year. His address is: 356 Woodstock Road, Oxford, England.

In This Issue

Rev. Nicholas Beversluis writes a vigorous and direct article on the requirements of a good Christian schoolteacher. We hope it will find a large audience not only among teachers, but also board members, administrators, and parents.

Dr. Peter Hoekstra continues his study of Catholics in America. This article, together with the one that appeared last month, puts the so-called "religious issue" of the current political campaign into historical perspective. In this way the articles help us not only to vote intelligently but also to understand better American society.

Dr. Steve Van Der Weele writes about the psychology of temptation and shows how a tempter works. He does this by examining a temptation scene that occurs in a masterpiece of Indian literature, a very old and highly religious poem entitled *The Ramayana*. Mr. Van Der Weele's piece enlarges our understanding of temptation and illustrates well the valuable uses of literature.

Rev. Theodore Jansma discusses the new concept of pastoral counseling — its background, the reasons for its rise, what it is, and what it means for the evangelical pastor.

Rev. J. K. van Baalen once again speaks his mind on the communion service. He comments not only on the forms used, but also on several other aspects of our celebration of the Lord's Supper. What he has to say may prompt the churches to give more thought to the nature, function, and conduct of the communion service.

The several letters that appear in this issue will, we hope, remind all our readers that the *Reformed Journal* is eager to hear from them and to give them opportunity to share their thoughts with a larger audience.

As We See It

TO A FRESHMAN

Coming to college?

Welcome!

This annually recurrent season often tempts those of us who labor here to assay once again the reconstruction of our first impressions and experiences as we took the path your feet now follow. We wonder, as we watch you, if your memories will be like ours.

Eager, are you, too? But eager not to show it?

Bewildered, more or less, but bent on subduing that, and so perhaps a little brash in consequence?

Anticipating the unknown and wary of it? Not to be taken in, or played upon; and able to take it in stride, when you find out what "it" is? At least you want us to think so?

A keen, exhilarating sense of breaking with childhood for good and all, at last? With a slightly hollow feeling underneath? The final, or nearly final step to the threshold of "life," with a looking forward and pulling back?

Bravely frightened, wistfully bemused, and perhaps a little lonely and deep down, scared by it all?

It would take, which I am not, a gifted novelist or playwright to plumb and bring to light all the variegated depths of "you" as home slips behind the miles and college looms ahead. This is what novelists and playwrights are for, you know — to reveal us to ourselves, and life to us, in ways we are unable to accomplish on our own.

So much of ourselves we miss. My venerable and kindly oil station attendant assured me the other day, as he bent over the gas tank, that one thing he knew best of all: himself. His judgment, I thought (but did not say), is generally nearer the truth. All of life will not suffice to reveal us wholly to ourselves, and this is why it is comforting to know that only God, finally, will be our judge.

You might look on college, therefore, as one means of revealing yourself to "you": what you are called for by being *gifted* for; on what frontiers, and where on them, and when, and how, you can meet life and subdue it to the Giver of your talents. Or did you idly suppose that such capacities as you will find resident in you got there by some alchemy of your own brewing? Not so, of course. You can trade with your talents, or bury them, or do something halfway between, but they are always on loan — and on call from above.

This is why the mere accumulation of *facts* and *skills* will never be enough — nor even an education. And *knowledge*, which is but the organization of facts, will pass away. And *science*, which is but the organization of knowledge, can ever be but a temporal *means*. It is wisdom, that is, the subjection of all facts, knowledge, science, skills, to *love*, that you come seeking, and in which your talents must be invested. Though, to be precise, love itself is blind until illumined by revelation — God's special gift. The eye, then, of learning is love; and the eye of love is revelation; and the eye of revelation is Jesus Christ.

To infuse all — talents, skills, knowledge, erudition, conduct — with the brilliance of this Light which once became flesh and dwelt among men is the aim and end of Christian education. Shall we call it *Christian wisdom*?

Aim at this, and let the by-products — power, fame, authority, wealth — be added as further gifts, if God so wills.

And remember, if I may say so, that the great enemy of intellectual achievement is discouragement. And the food discouragement feeds on is looking too far ahead or too widely around, or mulling over your mistakes. Do the work of each day to the best of that day's opportunities, looking neither at what others are or are not doing nor at the tasks of next week or next year. Envy not the gifts entrusted to others – for these they alone will be held responsible; nor disdain those in whom you fail to see the gifts they have. Each servant, including you, stands or falls to but one Master. Would you judge the servant of another, or even ask querously why He chose for you this or that kind of clay? Let the task, your task, be enough for the day; and as William James says in his chapter on "Habit" (IV in his *Psychology*), which you should read soon and often, you "may safely leave the final result to itself."

And, may I add, keep faith in your own destiny! He called you into life by no leave of your own. He called you here. Why, in every particular, He did so is one of the things only life will continue to teach you. But, remember, there is no other you, and will not be – no copies, no duplicate editions. Strive to find out what talents lodge with you, *are* you, and do the tasks opening to you lest they remain forever undone. And find these things in the only possible way: by *doing* with diligence whatever is set before your hand now. For "now" is all you will ever have.

Finally, may I add this: give thanks to God each day for that day's challenges, opportunities, gifts. You will *own* by legal title much before you die; you will *learn* much before you receive your diploma. But you will *possess*, both in things and in learning, only that for which you give thanks. And giving thanks is both the acknowledging of a free and undeserved kindness, and the dedication of the gift to the Giver. This, in education, is simply the last step in *Christian wisdom.*

Coming to college?

Welcome!

– L. D. K.

THE "RELIGIOUS ISSUE"

Political campaigns are not conspicuous for temperate and discriminating delineation of issues. The goal of a political party is electoral victory, and the benefits derived by the public in the electoral process are often by the way. This is regrettable; and a candidate who, like Mr. Stevenson, seeks to combine political education with political propaganda merits a democratic people's plaudits even though they withhold their plums.

All this is introductory to a renewed commentary on what at least the Kennedy camp is finding to be a, if not *the,* major issue in the presidential race. It is misnamed the "religious issue."

The heat of a political campaign is apt, as observed above, to dull the edge of fine discrimination. But neither Protestant, nor Catholic, nor Jew, nor even atheist can profit in the long run – *if* he be a loyal citizen of this land – by confusing the essence of any man's personal relation with his God (which is religious) with the institutional forms that relation assumes (which are ecclesiastical).

Let us ask ourselves once more: is the "religious issue" the fact that a Roman Catholic subscribes to the Apostolic creeds, prays to the one God, blesses the name of His Only Son, reads and believes the Douay version of the Holy Scriptures? Is it these which are supposed by some to unfit Senator Kennedy for the White House? God forbid!

For if these things be disqualifying for a Roman Catholic today, they will disqualify a Protestant tomorrow. To raise this kind of sword is but to poise it over one's own head.

Is the "religious issue," then, Roman theological errors: the mass, the grace-works imbalance, the veneration of the Virgin and the saints?

Hardly matters are these to be threshed out in the glow of kleig lights and under television cameras. Nor is an affirmation upon them, historically and religiously significant as they are, commonly thought requisite to American political office.

But these – the Creeds, the Scriptures, the liturgical forms, the intimate realm of prayer and peace – are *the* "religious," if not the *only* "religious" aspects of Senator Kennedy's Roman Catholicism, are they not? If these are *not* implied by the political use of the "religious issue," then that terminology is ineptly chosen and full of poison. And, in plain fact, *it is not these aspects* of the Senator's life and beliefs which are in view when fire is directed against the Papacy, against the political machinations of the Roman Church, and the threat of episcopal and hierarchical domination of Senator Kennedy's judgment.

It is political "Catholicism" and not "religion" which *is* the issue *legitimately* raised by the Senator's ecclesiastical affiliation. This is an issue he will have to face from beginning of the campaign to the end. And if he does so, the repercussions within his communion will be interesting, and may be significant.

So long, however, as Protestants insist on the slipshod of journalese by using the term "religious issue" when they mean quite other issues, so long they will oblige Kennedy supporters to insist with equal absurdity that "religion plays no part in politics," and, moreover, so long they will lay themselves open to the charge of bigotry. The cirtic can *ask* no more precise discrimination than he is willing to *give.*

Meanwhile, the only winner in this kind of indiscriminate in-fighting will be that arch-enemy of all true *religion,* the devil himself. And although, we repeat, political campaigns usually allow precise discriminations to slide by the board, responsible Protestantism owes it to itself, as well as to the nation, to keep "religion" and "political Catholicism" clearly separate and distinct.

– L. D. K.

Then Gladly, Madly Teach

by Nicholas H. Beversluis

This article was written just before I learned of the death in April of Cornelius Bontekoe, for many years my colleague in Christian education in Eastern Christian High School, New Jersey. Since it is certain that the influences upon me of his life and labors have both directly and indirectly gone into this writing, it seems natural and right for me to dedicate it to his memory.

And, of course, it becomes in this way a double challenge to all of us, teachers and Christian community, to let Christian education become for our children and young people the great adventure it ought to be.

There are at least two kinds of requirements you should meet in order to become a good Christian schoolteacher. The first one is educational competence. This does not necessarily mean you must be an A student. It *does mean* that you should possess the instincts, the habits, and the preparation of the *student*, that is, of one who has mastered the basic data of learning and has to some extent been formed by its disciplines. You also must have the purpose to go on being a student as long as you teach, so that your pupils may in turn be educated as you were.

But it is a second requirement which I wish to discuss here. This is the one that has to do with means, as the first had more to do with ends or goals. (They, of course, cannot really be separated.) This second requirement is made up of many parts, and I will here detail four of them.

The Religious Heart

The Christian schoolteacher does well, I think, to remember often that his or her task is one of total religious nurture. By this I do not mean missionary zeal, or instruction in piety, or the teaching of church doctrine (although no Christian teacher will ever be indifferent to opportunities at any of these points). I mean rather the nurture of pupils and students at the religious center of life, at that point where the inner person meets the outer world of habits, of conduct, of attitudes, of values, of beliefs. I have in mind this: that Christian education is both an embodiment of and an agent to what may be called a Christian culture; and second, that, because the first is true, the Christian teacher finds in this fact his chief reason for being. I mean to say that if there is a difference between Christian school teaching and public school teaching, the difference must be found here, or all other differences become unimportant or meaningless.

It is still useful, I think, to say that a Christian schoolteacher *stands for* the parents in the matter of Christian education.[1] I take it that parents have the assignment in the first place to nurture their children in a total way of life, of Christian life. Whatever we mean by a "world-and-life view," by "Calvinism" as more than a confessional system, by "living to the honor and glory of God in all spheres of life," by a "Christian culture" — whatever we mean, insofar as such total education goes beyond the calling and competence of the church as institute, it is the parents' responsibility to provide it. And insofar as this goes beyond the competence of the parents, they call upon the teacher to do it for them.

You as a Christian teacher will then be a religious force in the life of your students — by example, no doubt, but particularly by the kind of education you offer. A chief part of this education will be the uncovering of Christian insights and values and principles through the agency of books and the subjects studied. Apart now from the indispensable skill or tool subjects, it is the "content" subjects which are the means to such education. You will remember that education means answers, but only after the real questions have been asked, and only after the students have come to understand the questions. Only then can types of answers be distinguished: Christian, anti-Christian, non-Christian, sub-Christian. It is such probing into Christian truth, by means of analytical thinking and judgment (on the proper learning-level of the pupil or student, of course) which will help form the child and the adolescent at the religious center of life.

Such education will achieve this not in a vacuum but in a truly educational sense, that is, at the frontiers of the student's own rational-moral awakening, in contact with life in its most real sense. Contrary to the notions of certain "practical" people, confrontation will be not less real because it comes *via* books and ideas but will for that very reason be the more dramatic and significant. For it will be coming to the student through the open doors of his mind and imagination in the form of ideas and universals and living options, which for a child or adolescent can be more real than the tumultuous diversities of his "experiences."

All of this needs the expert tutelage of a teacher who has the maps and charts — and the religious heart. Given these, all of life can, educationally, be shown to be religious, not in terms of our easy distinctions between sacred and secular (as, e.g., with respect to songs), certainly not in a sectarian sense, but rather in the way Joshua's words may

1. In a later article I plan to discuss the idea of the covenant as it relates to education and Christian culture.

be extended for our day, educationally: "Choose ye this day whom ye will serve." That is to say, this challenge must be found and dug out in many places in the curriculum, and always the student must be made to see three things: first, that the challenge is present in this or that form; second, how he is tempted to dodge it in this or that manner; third, how progress may be made in seeing the real challenge and in meeting it.

Such religious nurture in terms of ideas and life in religious tension will thus not be an imported moralism or intellectualism *next* to Bible and history and literature and the arts and sciences; rather, it will rise up *out of* the subjects we call the liberal arts and sciences and will involve the student, on his level always, at that point where he is image-bearer, where he is different from the animal. This I take it is what we mean by rational-moral education in the schools. For this aims at the unity of knowledge and experience ultimately in God, and the commitment of mind and heart and life ultimately to God. That is to say, the chief end of the pupil, too, is to know God and to enjoy Him forever.

Something like this constitutes the chief responsibility of the teacher. To bring it off is almost impossible. Yet it needs trying, desperate, unflagging effort. It is really the only justification there is for Christian schools. If it is to be done, your own teachers will have to have done it for you; your faculties will have to work at the course and unit objectives in keeping with this overarching goal; and you will have to see yourself as the indispensable link in the whole process. To succeed, you will need a firm and settled faith, but also a restless spirit in search of new insights into the meaning and relevance of the faith — educationally. For this you will need the religious heart of the teacher.

The Enthusiastic Thrust

As in modern-day rocketry, so in teaching: the thrust is everything, or nearly so. To be a good teacher, you will need a good deal of thrust. I think a good solid fuel for educational thrust is enthusiasm. This is particularly true because it is self-replenishing: enthusiasm, we say, breeds enthusiasm, in yourself and in your students.

Enthusiasm comes from two Greek words meaning "in" and "God." The word therefore suggests the idea of being God-possessed. Enthusiasm may, then, for us here, flow right out of the point discussed in the foregoing. The word suggests a kind of Pentecost — something the teaching profession needs most of all.

But take it in its more general and common sense. It then means at least that its possessor is a positive, buoyant spirit, one who believes in what he is doing, who gets excited about it, who is therefore convincing, motivating, inspiring. It is the opposite of defeatism, cynicism, detached arrogance self-centeredness. For some, enthusiasm is, o course, a bad word. And when the enthusiast gen erates more heat than light, wants "practical" things instead of what he calls theory, is such an activist that he drives his colleagues farther int their shells, he is best ignored. And when h wants to be a world reformer and sets forth a sor of stream-of-consciousness blueprint for Utopia, h would probably be best advised to leave teachin and go into, say, the advertising field.

Enthusiasm in the good sense, however, is in dispensable to the teacher. We have all endure teachers who lacked it. At best they were matter of-fact and dull, certainly they did nothing fo us; at worst they ruined the course for us an perhaps made us cynical about the teaching pro fession. But the good ones we recognized too. Th difference was not that the good teacher neve got angry, or was always cheerful, or was neve dull, or always gave meaningful assignments, an always got tests back on time. He had many thing to learn and to improve. But there was one thin he had: he believed in what he was doing. H taught, most of the time, with excitement, wit a light in his eye. The very situation there, yo in your seats and he up there in front, was bigge than the parts that made it up. History for him wa high adventure, and you knew it. When he taugh poetry, how it was made and what it did, or whe he digressed on music or architecture or on goo manners, you and your Philistine friend were al most caught up in it. When he heckled you o writing neatly or spelling correctly, or when h talked to you about thinking honestly or about self confidence and self-criticism, or about growing u inside with the true and the good and the beautifu — then the light broke through and you saw wha he meant and you went over to his side. The momen didn't always last, but an echo of it stayed on in corner of your mind and one day it came back t you and it was yours for real.

If you want to teach, believe in it the way th Hoover man seems to believe in his cleaner — an you will likely strike sparks off the minds of thos who sit in front of you. A teacher couldn't be good teacher without enthusiasm.

The Humorous Control

When life in a classroom runs off into chao because of creeping disorder or paralyzing disin terest, you need a sense of humor. You really needed it before the situation deteriorated, for perhaps half of the bad situations that develop in a class room are the fault of the teacher, his lack o humor, that is. And, of course, amidst the ruins of a bad situation you need it all the more.

By humor is not meant telling funny stories although this is an art worth developing. I have

n mind rather a *sense* of humor. This is a kind of hilosophy of life; it is an attitude toward self, and ne's fellow man, and the whole human situation. t is a perspective out of which to view the world, he flesh, and the devil. It is a principle of unity hat holds together the comic diversities of life nd sets you with composure and serenity above the ensions and passions of duty and logic and justice nd "the principle of the thing."

You might say that humor is compounded of ompassion, intelligence, and self-rejection, in order o self-fufillment. Humor makes you able to step ack from yourself and to say "take it easy." It eeps you from ever looking into a mirror without reaking out in a gentle smile — at yourself. It nables you to see others as they see themselves nd to see yourself as others see you. It keeps you rom taking yourself too seriously and helps you to ake others more seriously. It protects you from hat intensity which you could easily confuse with ompetence but also from that laziness which you ould confuse with relaxation. And it cannot live n the same house with pose and pretense and honiness — well-intentioned or otherwise.

Humor keeps you mellow, pliable, able to roll vith life. It will not lower standards, or obstruct ustice, or cover over evil, or hide the truth. But will season justice with mercy, logic with under-tanding, indignation with compassion, all because umor makes a man able to know himself, and herefore to know that for man, who is not God, here is never the final system which is not subject o improvement — by someone else.

Humor may then keep the enthusiastic thrust nd the religious heart under control, rooted in eality. Its very nature is to expose fanaticism, rovincialism, and all the easy notions of world-etterment. It will keep the custodians of ortho-oxy from bitter militarism, the exponent of reli-ious respectability from pharisaism, the defenders f law and morality from legalism and witch-hunt-ng. It will also keep the pious from piosity and the irtuous from prudery.

Humor comes up out of the depths of a person. ts steady vision and judgment and sympathy have way of cutting through the shells and shames that eparate people. It can settle the turbulence of he spirit and restore a man to himself and to his ellows. It discovers and matures the common umanity that unites us, and keeps us in com-nunion with each other, particularly when disagree-nents tend to alienate us. And finally, because elf-knowledge and self-criticism are the first parts f true religion, I dare say a sense of humor will elp us also in our relationship to God. Humor n this sense, as both an outlook and a way of life, an help bring about and maintain a kind of com-osure without which life would be cold and brittle nd hollow.

As a teacher you need the humorous control, in the sense of a reference point but also a check-point in interpersonal relations. When things fall apart in a classroom there will be a common base of sympathy and mutual acceptance on which to rebuild, without the undue anguish of hostility or the struggles of saving face. You will get on better with parents even though they are notoriously un-humorous about their children's rights and virtues. Living with your principal will be made easier, too, when he gives you more paper work, more com-mittee work, more supervision — too much external stuff you say, and not the heart of the matter. And above all, you need it for survival with your fellow teachers. For always there are some, one or two or three, who bother you. You either imagine it, or it is true, that they are stuffed shirts, not grow-ing but merely swelling in their job. And they criticize you, you think, behind your back. They seem to be hypnotized by their own virtues. You are sure they are out to pasture, smug and secure: they have their job, a fairly decent income, long vacations, routines all set. And they bother you. Then you need a sense of humor — to help you discover that you're all wrong about them, or to help you live with the fact that you're terribly right about them.

And you need it all day long: in study halls, in play-ground supervision, with those slow learners, with those bright ones who are so slow of heart to understand and accept and learn your priceless offerings. And of course you need it all the time just to live with yourself. Pray for it, work for it — the humorous control.

The Bold Spirit

If humor thus controls your enthusiasm, and these two give shape and force to your religious vision, you will be in the way of becoming equipped for the bold life of the teacher.

For the teacher must above all be of valiant spirit. Teachers should, I believe, be in trouble more than they are, for trouble would seem neces-sarily to be an occupational hazard of the profession. The teacher speaks to his students, but through them (as well as in speeches, written articles, other contacts) to their parents, their communities. It is against the whole sense of the profession that this should not be so. Particularly the Christian teacher will both offer this involvement as a service and feel required to give it as an obligation. For he stands in the Christian prophetic tradition, hav-ing both the message and competence for the job. Also, of course, the community desperately needs his insights, his conscience, his wisdom, his leading.

If this happens, if there is a good contact be-tween teacher and community, there may well be what I have called trouble. There will occasionally be the rattle of small-arms fire, and even now and then the shock of middle-sized explosions. And

this, I believe, will be not bad but good. For if tensions and disagreements develop, it will mean that the teacher is working at his calling. That is to say, the teacher's calling requires that he live at the frontiers where the battles of the spirit are joined. Whether in economics, or art, or literature, or history, or Christian doctrine, there exist opposing views, ideas, values, practices, beliefs. Not always, of course, nor on all levels in equal intensity. But when they are present they must be dealt with. The teacher is equipped and called to lead the way here — in the classroom and wherever else he has good occasion to speak. He does this by exposing and challenging alien and secular loyalties and by pointing out the more excellent way. He does this with books, often through a study of the past, and always educationally and not dogmatically, aiming at understanding and commitment and not mere verbalization. And it must be done in elementary school as well as in college, and in the community as well as in the school.

That is to say, the Christian teacher will be concerned with the moral and religious tensions of life, as these lie at the heart of any society in any period of history. With his insights and his books and the curriculum itself, the teacher will expose the real sickness of human systems and the human heart, while at the same time pointing up the good and the true and the beautiful which the human spirit through God' grace has brought about. This means that the evidence of this sickness in the hearts of the students, as well as in the Christian community, must also be pointed out. Education has to do with such diagnosis and with the cures that come through Christian insight and commitment. The teacher makes his judgments in terms of the history and wisdom of the ages, that is, in the context of books and curriculum, always under the light and discipline of the Scripture. He must, of course, be pedagogical, positive, careful not to hurt his students or antagonize the community. He must not be arrogant, reckless, concerned only with winning arguments. His aim must be persuasion, conversion.

Even so, the teacher will meet opposition. His probing and diagnosing and prescribing is bound to unsettle students. This will happen, for example, when he makes war upon prejudice, or provincialism, or ignorance, or materialism. The brick of a Christian school or the creeds of the Reformed faith do not keep these evils away from us. Thus the teacher by means of books and curriculum and articles and speeches *teaches* about such things: prejudice must be understood and exposed, and replaced by insight and judgment and compassion and conviction; provincialism with its arrogance and truncated solutions must make way for the composure and perspective and humility that come with the larger vision; the materialism of suburban religious America no less than that of doctrinaire Communism must be challenged and replaced by the claims and loyalties of the Spirit; and the cozy and comfortable ignorance which breeds the foregoing and perpetuates them must be replaced with the restless, troubled search for knowledge and understanding and wisdom.

This would seem to be the kind of Christian liberal education you are called to. If you work at such and related objectives you will be the leader you are called to be. And you will need the bold spirit to bring it off. You will not always be trying to figure out the climate but will help make a climate; you will not merely dance to a tune, but will come to call the tune. You will not forever be walking with ear to the ground, but rather with your head up, where it should be. Even though this is hazardous and may get you into trouble, you will know that anything less than that is not good enough. You will know that the teacher who does not at times set loose the cross-winds of debate, whose ideas do not on occasion stir up strong loyalties on the one hand or indignant opposition on the other, is probably the teacher who hasn't gotten into the fight. Certainly, the one whose teaching arouses little or no reaction at all seems out of it altogether. There is a lesson here, I think, in the fate of Socrates and likely also in the experience of our Lord Himself.

To be a teacher in this sense needs tact and wisdom and much besides. It needs the religious heart, the enthusiastic thrust, and especially the humorous control. But most of all, it needs the bold spirit. The teacher who has these could rise in the community's esteem to the level of the banker and the doctor and the successful car salesman. This rise may be slow, even painful, and the teacher will have to earn it, for as things stand, the burden of proof is on him. If the elevation does come, it will come because the teacher is recognized as the spokesman for learning in the community.

As such a spokesman, your chief work will be in the classroom: shaping and molding, by God's grace, the minds and hearts of children and young people. But a part of your task inevitably will also be to speak to the community wherever you and the community meet. If you are wise and utilize generously the fourfold qualities of mind and heart set forth above, you will be better equipped to stand resolute and competent at that point of meeting. Then, as time passes, chances are that the community, and certainly your students, will come more and more to hear you out. When that happens, you're in, as they say; for then you will be in the way of becoming a real teacher. Then you may well find that the teaching profession is becoming for you the highest adventure of all.

The Beginnings of Catholic Emancipation

by Peter Hoekstra

A PREVIOUS ARTICLE (in the *Journal* for July-August 1960) was intended to show that Protestant America throughout the colonial period showed an extreme intolerance of Papacy and Roman Catholicism. The forefathers of the Revolutionary generation, especially in New England, deemed it their sacred duty to imbue their children's children with a deadly hatred of the creed and practices of the Catholic Church. Nowhere did Catholics enjoy rights and privileges. Everywhere they were under a variety of disabilities. The passage of the Quebec Act by England, in 1774, which virtually established the Catholic Church by law in Canada, became the occasion for an almost universal outburst of indignation in the colonies, but it also led to a significant about-face, for Congress actually asked Catholic Canada to join the colonies in making common cause against England. This proved to be a first step in a change of attitude toward Catholics. Before long the unbelievable was to become a reality.

The First Continental Congress, which met in Philadelphia in 1774, brought together leaders from all the colonies. As they were being wined and dined by rich Philadelphians, mutual intercourse led to mutual appreciation. Even the New England delegation, which was inclined to look upon Boston as the hub of the universe, learned that other colonies, too, had men of brains and wisdom. Provincial outlooks were broadened and prejudices were softened. Of this the conduct of John Adams offers a striking example. On October 19, 1774, he actually had the temerity to attend the services of a Roman Catholic church (the "grandmother" church of that city), and he was evidently impressed with what he saw and heard, for he writes that he "heard a good discourse upon the duty of parents to their children . . . . The scenery and the music are so calculated to take in mankind that I wonder the Reformation ever succeeded." Coming from John Adams this was high praise. Yet his traditional hostility and suspicion cropped out when he added that it had been a colorful pageant, but really nothing more than fraud, deceit, and disgusting mummery.

In the course of the year 1775 Congress made two more efforts to win over the Canadians. In May it adopted a letter "To the Oppressed Inhabitants of Canada — A Plea for Union," in which the statement is made that the fate of Protestant and Catholic colonies in America was strongly linked together. One of the authors of this letter was John Jay, who in his *Address to the People of Great Britain* of the previous year had expressed in unmistakable language his great fear of Catholicism. Another member of the drafting committee was Sam Adams, whose newspaper articles over the years had alerted his readers to the dangers of all things Catholic. Were these men now expressing their real views, or were they using the language of political expediency? Because it is impossible to harmonize the language of this document with the "no Popery" utterances of the previous year, some Catholic writers of today charge Congress not only with inconsistency, but with duplicity. In November, 1775, Congress appointed a committee of three to visit Canada and to tell its people "that we hold sacred the rights of conscience and shall never molest them in the free enjoyment of their religion." This committee never reached Canada but it is significant of a trend that Congress hereby offered privileges to Canadian Catholics which the Catholics in the thirteen colonies did not then enjoy.

Congress not only sought to win the allegiance of Canadians by public address but also sought military control. By the end of 1775 the two expeditions under General Montgomery and Colonel Arnold had failed completely, and thus the hope that Canadians would aid in getting rid of a common enemy proved to be without foundation. But it is of interest to note that Washington, whose signature was attached to the "no Popery" documents of the previous year, now penned a letter which he asked Colonel Arnold to present to Canadians. In this he said that "the cause of America and of liberty is the cause of every virtuous American citizen, whatever may be his religion." Officers and men were explicitly instructed not to ridicule Catholic ceremonies. "You are to protect and support the free exercise of the religion of the country and the undisturbed rights of conscience in religious matters with your utmost influence and authority." Apparently the echoes of the public outcry against the Quebec Act because of its toleration of Catholicism were dying away.

In a mood of desperation Congress now, in February, 1776, upon the advice of its Secret Committee of Correspondence, had recourse to diplomacy, by sending a delegation to Canada. For this purpose it chose two of its members, Samuel Chase (who did not serve) and Benjamin Franklin. To these was added the most influential Catholic leader in the country, in the person of Charles Carroll of Carrollton, Maryland. He was reputed to be the

richest man in America. By his education in France he had acquired an excellent knowledge of the language. Upon the urging of Congress, he was asked to prevail on his cousin, John Carroll, an ex-Jesuit and still a priest, to accompany him, and John promptly accepted. This was a strange combination to undertake our first diplomatic mission — our foremost Master Mason, our leading Catholic layman and a Catholic priest. John Adams may have had some misgivings as to the effect of this step on public opinion, for in transmitting the information to his wife he cautioned her to disclose the news "only to such persons as can judge of the measure upon large and generous principles and will not indiscreetly divulge it." His good wife assured him that she approved "the scheme of the priest as a master stroke of policy." The delegation was authorized to make liberal promises in regard to religious freedom and other matters, which need not be detailed here. Charles Carroll doubted the wisdom of discussing or divulging the large powers granted them, for he wrote to his father, "Keep this paragraph relating to the nature and content of our instructions to yourself, it ought not to be mentioned."

Even the presence of two Catholics on the Commission failed to win over the Canadians. They could not forget the outburst of indignation by Americans at the passage of the Quebec Act; nor could they forget that their religion, which Congress now promised to safeguard, had very recently been characterized as "dispensing impiety and bigotry . . . frought with sanginary and impious tenets." They had no faith that Americans would keep their promises. In the end Bishop Briand forbade his priests to have any doings with the American prelate, and Charles Carroll was reminded that hitherto Catholics were not even tolerated in the colonies and that priests were excluded under severe penalties. Under the circumstances the Commission deemed it best not to linger. John Carroll resumed his duties as priest in Maryland, but Charles was honored by being chosen as the first Catholic member of the second Continental Congress. On August 2, 1776, he signed the Declaration of Independence — the only Catholic ever to do so. He now became a strong advocate of an alliance with France.

THE RAISING of armies after actual warfare began placed Catholics before a dilemma. There was plenty of evidence that the old hostility persisted, and some Catholics even experienced additional mistreatment by being compelled, for instance, to kneel before liberty poles and publicly to damn King George. Should they now remain neutral? In the face of an excited public opinion this would have invited further persecution. Or should they fight for England? But if England won they could expect no religious liberty either, for her penal code against Catholics was still very severe. Catholics here had always been forbidden to bear arms, but again it is significant of a trend that there were no new orders forbidding their enrollment in the army, and that at least one clergyman, Jonathan Boucher, had the courage to preach a sermon "On Toleration of Catholics." A small group joined the Tories. A few were made to join the Patriot cause by force, just as many a German-American was forced to join the army in World War I. But military leaders saw the folly of distinguishing between Protestants and Catholics, and most of them, with some misgivings on both sides, were made welcome in the ranks.

With Protestants and Catholics sharing the same camp or tent, it now became a bit embarrassing to continue celebrating Pope's day. On November 5, 1775, Washington ordered the practice stopped in the army. He stated that since "he had been apprised of a design formed for the observance of that ridiculous and childish custom of burning of the effigy of the Pope he cannot help expressing his surprise that there should be officers and soldiers . . . so devoid of common sense as not to see the impropriety of such a step at this juncture." Why at this juncture? Not only because of the presence of Catholics in the army, but because we were still soliciting an alliance with Canada, "and under such circumstances to be insulting this religion is so monstrous as not to be suffered or excused." His order was also heeded by many towns during the war, but after the war many resumed the practice well into the nineteenth century. Not till 1780 did Sam Adams and John Hancock succeed in curbing the rowdyism of the two rival groups in Boston, which was done by feasting them at the Green Dragon — this is said to have cost Hancock the equivalent of $1000.00.

BY 1776 CONGRESS had already sent commercial agents to Europe and was now ready to dispatch men on diplomatic missions to solicit much needed aid. Incidentally, it seemed not to have bothered the conscience of Congress that some of these men would have to spend months living in an exclusively Catholic environment. One of these missions resulted, in 1777, in a treaty of commerce and alliance with Catholic France — traditionally associated on our part with tyranny. This alliance proved to be the saving of America, but it was also a momentous event in determining the trend of American opinion toward Papists. Congress was overjoyed, and recommended that the subjects of our new ally be given "courteous and magnanimous treatment." But there were honest doubts in many minds as to the effects on American Protestantism.

Before many months thousands of French soldiers and sailors made their appearance on American soil, taking with them a goodly number of chaplains. As the soldiers fought side by side with

Washington's troops and as the sailors fraternized with civilians in New England towns, the average American had his first glimpse of what a Catholic looked like. Were they surprised that they could see no evidence of hoofs or horns? These men were not ignorant bigoted Papists of Protestant tradition. Their leaders were cultured gentlemen and men of real charm. Most surprising of all, their chaplains made no attempt to proselytize. Surely, these Papists were not to be feared — why should they then not be given "magnanimous treatment"? The French never had occasion to complain on this score.

The evidence on this point is too voluminous to be presented in detail. Only a few striking examples can be given, without regard to chronological sequence. Boston and Newport, where the first reaction was highly unfavorable, soon vied with each in honoring their foreign guests. Ezra Stiles, president of Yale, conferred the honorary degree of law on the French minister, C. A. Gerard, and he confided to his diary that America's gratitude to France would be sung by her future Homers, Livys and Tassos. Harvard followed Yale's example by conferring the same degree on the French consul. Though Harvard continued the Dudleian lectures against Popery — there were four of these between 1777 and 1789[1] — it also staged showy receptions for Lucerne, Barbe-Marbois, and other noted Frenchmen, with the entire corporation and staff at the door and the student body in academic costume. Many of the clergy, even of the Calvinistic clergy such as Chauncey and Cooper, read the French treaties from their pulpits and offered prayers for "our great and good ally." Governor Greene of Rhode Island issued an unprecedented proclamation designating the first Thursday of May, 1779, as a day of fasting, humiliation and prayer that God might bless our good ally. Prayers for French Papists! What would Samuel Adams think of this? Of late Adams had become increasingly cautious; in all his writings after 1780 there is not a single utterance against Catholics. John Jay, after his stay in Spain and France, confessed to Franklin that he now felt an attachment to France "such as I could not have thought myself capable of ten years ago." And William Livingston, who had spread vicious rumors about Catholics, now shouted "Blessed be God and Huzza for Louis XVI."

Congress set the pace by letting France know that we now shared in all her joys and sorrows. The birthday of the king called for congratulations, the death of a member of the royal family for expressions of condolence, the arrival or departure of functionaries were made occasions for elaborate receptions and celebrations.[2] It was now considered simple courtesy to allow the French to conduct religious services in public and good policy even to share in them.

The victory at Yorktown was celebrated by a public *Te Deum,* with no official protest. When the Spanish observer, Juan de Miralles, died in Washington's camp at Morristown, the French minister, Lucerne, had his chaplain arrange for a requiem mass in St. Mary's church, Philadephia. Members of Congress were informed by personal note and asked to attend. Several did so, others had conscientious scruples. Benedict Arnold, who was an unofficial observer of this occasion, used the French alliance and this apparent apostasy of Congress as a justification for his treason. "Do you know," he writes, "that the eye which guides this pen lately saw your mean and profligate Congress at Mass for the soul of a Roman Catholic in Purgatory and participating in the rites of a church against whose anti-Christian corruption your pious ancestors witnessed with their blood?" Silas Deane, in 1781, also calls attention to the "condescension and inconsistency, not to say hypocrisy, in Congress, who to liberate a soul from Purgatory very devoutly attended one of the most superstitious rites of a religion which that body a little time before . . . had described as having dispersed impiety, bigotry, persecution, murder and rebellion through every part of the world." Both of these men had deserted the American cause; nonetheless their charge of inconsistency was too obviously true. On one other occasion, the anniversary of our Independence, Lucerne arranged for a celebration at the new Catholic chapel in Philadelphia. This was attended by Washington, the members of Congress, civil and military officials, and the Pennsylvania Council of State.

The final result of our alliance and of our fraternization with French Catholics may be summed up in the words of Father John Carroll, "In these United States our religious system has undergone a revolution . . . more extraordinary than our political one." The word Catholic could no longer be associated with tyranny or with all that was vile and despicable. In spite of their religion, if not because of their religion, they had proved to be good friends, who had kept their word with heretics. But all this does not prove that Americans had been converted to see the rightness of the Catholic religion.

BEFORE THE French withdrew from our shores, the former colonies were adopting state constitutions of their own. Four of these went all the way in granting to Catholics toleration and religious equality, but also complete political equality. Except

1. The Dudleian lecture on Popery was continued at Harvard until 1910.

2. Burnett's *Letters of the Members of the Continental Congress* offers abundant proof that, as individuals, the members were in agreement with this official attitude.

for religious freedom, this did not necessarily benefit every Catholic, for in these states, as in most others, the right to vote was based on property qualifications, and only the relatively rich could be officeholders. In the other nine states there were often spirited debates, which indicate that many were stubbornly determined to safeguard American Protestantism against Catholicism. All of them in the end granted some form of toleration, which, however, did not always imply equality. While some states abolished their established churches, at least three kept the Church of England, and in Massachusetts and Connecticut the Congregational Church remained a state church well into the nineteenth century. This implied that Catholics were taxed for the support of a church which was not their own. All nine of these states, by one device or another, excluded them from the right to vote and hold office. Thus North Carolina stipulated that "all men have a natural and inalienable right to worship Almighty God according to the dictates of their own conscience," but Article 32 stated that all clergy and "anyone denying the truth of the Protestant religion" were to be excluded from office. Massachusetts required of all its citizens a test oath denying the spiritual supremacy of the Pope. Since no good Catholic could take this oath, they were deprived of every office of honor and trust. New Hampshire had a similar provision.

Some of these tendencies were exemplified in the New York constitution of 1777, which in its day was regarded as the best. In the many sets of instructions which New York's colonial governors had received from the home government, one sentence recurs with monotonous regularity: "You are to permit liberty of conscience to all persons *except Papists.*" A majority of the members of her constitutional convention at first favored retaining this restriction. John Jay, who shaped many of the articles of this constitution, proposed that "the professors of the religion of the Church of Rome" be excluded from land holding and from all civil rights. There were earnest and protracted debates on this matter, but in the end New York followed the practice of the other states by departing from colonial precedent. Apparently to prevent any danger of priestly domination, "every minister of the Gospel or priest of any denomination whatsoever" was excluded from civil and military office. The discussion on toleration was renewed over the last article of the constitution dealing with the naturalization of foreigners. Jay here insisted on a provision which even today is not without significance. Those born beyond the sea and out of the country "shall take an oath of allegiance to this state, and abjure and renounce all allegiance to all and every King, prince, potentate, and state, *in matters ecclesiastical* as well as civil." The legislature could thus bar Catholics from the state unless they should deny the Pope's authority to absolve them from allegiance to the state.

The next step in Catholic Emancipation came when the Federal Convention of 1787 inserted in Article VI of the new constitution the provision that "no religious test shall ever be required as a qualification to any office or public trust under the United States." This provision was not to the liking of all Americans and actually became the occasion for the rejection of the new constitution by some segments of the people.[3] There now still was a widespread fear that Congress at some future date might conceivably make a state religion of Catholicism or some other objectionable form of worship. This fear may now seem groundless, for according to one writer, whose estimate seems as acceptable as that of any other, there were only 35,000 Catholics in the entire country in 1785. But it was a fear that had to be reckoned with, for there were few states that had not demanded a guarantee. This fear was removed by the adoption, in 1791, of the first amendment, which unequivocally states: "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof."

3. For instance, Worchester County, Massachusetts, a Calvinist stronghold, voted against acceptance 43 to 8.

How A Tempter Works

by Steve J. Van Der Weele

TEMPTATION SCENES are fairly common in literature. This should not surprise us. Temptation is one of the realities of life for all men. The Christian, engaged as he is in the quest for holiness, is, or should be, peculiarly aware of his inclination towards evil. But even on sub-Christian levels there is frequently found a strong though not perfect intuition of the difference between right and wrong. And since literature is an enhancement, an enlargement of life, dealing, typically, with significant episodes in the lives of people, and since literature is ordinarily concerned to distinguish appearance from reality, it is quite understandable that writers should from time to time have worked out in some detail the psychology of temptation. I shall examine an example of such a temptation scene in this article. I have chosen one which appears in an Oriental work, *The Ramayana,* simply because it has all of the elements usually found in such scenes, and also because its relative unfamiliarity to Occidental readers may provide additional interest.

The Ramayana is a masterpiece of Indian literature, comparable to the famous Greek epics of Homer, and, was, perhaps, even based on them. It is a work which together with its sister epic *The Mahabharata* has served as a civilizing agent and a source of religious instruction to the Hindus for over fifteen centuries. It is an epic consisting not only of adventure but also of a quest for spiritual wisdom and religious certainty. It may be well to provide a rough outline of the plot before we examine the temptation scene itself.

At the beginning of the epic, King Dasa-ratha rules the empire of Gosala, and he does so competently and wisely. The kingdom is known everywhere for its prosperity, joy, and virtue. Everything in it is lovely and light and gracious. There is perfect harmony among the brothers, sons of the king, and even among the three queens whom Dasaratha has taken to himself. His wives have borne him four sons: Rama, the eldest, son of Queen Kausalya, and the hero of the story; Bharat, son of Queen Kaikeyi; and Lakshman and Satrughna, twin sons of Simitra. The heroine of the story is the beautiful Sita, daughter of Janak, king of the distant country Videha. When Sita is of marriageable age, her father, Janak, announces a contest for all the suitors who aspire to her hand: "He shall win my peerless Sita who shall bend my bow of war . . . ." Suitors from all lands try their skill; one by one, however, they fail in their attempt and leave Videha in disgrace. Only Rama is able to bend the bow, and after his tremendous demonstration of strength he is given Sita for his bride. The marriage follows soon after.

The marriage is in every way ideal. Rama loves Sita for her peerless beauty, for her loyalty, her trust. Sita loves Rama for the unparalleled combination of virtues present in him: "Soft in speech, sedate and peaceful, seeking still the holy path . . . ." As the king becomes older, he decrees that Rama will be the successor to his throne. The wise men of the kingdom, however, request that Rama be established upon the throne before the king's death. This is a perfectly innocent request; they wish to permit the king to enjoy surcease from responsibility before he dies, and they are eager also to serve as citizens under the rule of the noble Rama. Dasaratha consents. But the night before the coronation, Manthara, the maid of Queen Kaikeyi, mother of Bharat, visits her mistress and in her eloquent temptation speech — to be examined in detail — incites her to demand that her son, Bharat, be made the new king instead of Queen Kausalya's Rama. With remarkable eloquence for a servant, Manthara drives her point home and Queen Kaikeyi retires to her chamber, resolved to make her demand.

When the king cannot find the queen the morning of the coronation, he searches for her and discovers her distraught in the mourner's room. Rashly he promises to fulfill her every wish if she will only tell him what is distressing her. He had made a similar promise on an occasion when she had saved his life. She now proceeds to exact fulfillment of these vows. She demands that her son, Bharat, rather than Rama, be crowned king, and insists, further, that Rama be banished from the kingdom for fourteen years. The king, of course, protests in great anguish but the queen is adamant. By holding before him the consequence of his refusal, namely, a ruined reputation, she compels him to yield to her demands.

The citizens, of course, are greatly distressed. Bharat, ruling a distant province, is also told of his brother's exile and of the death of his father, which follows soon after. Bharat, however, refuses the throne, and goes into exile himself to search for Rama and to persuade him to assume the kingship. But Rama firmly refuses to do so, and in a fine and noble passage, he urges Bharat to accept the throne, offering him at the same time wise counsel on ruling a country. When Bharat returns home, he places Rama's sandals on the throne, to signify that Rama is sovereign even during his exile.

The remainder of the epic deals with the experiences of Rama, his wife Sita, and his brothers, as exiles in the forest. It turns out that the exile of the banished ones is anything but a misfortune. Rather, the experiences become a religious pilgrimage for all, in a manner similar to the experiences which the banished retinue undergo in Shakespeare's Forest of Arden in the play *As You Like It.* It is these religious insights and these spiritual discoveries that follow in the wake of various adventures which constitute the main purpose of the poem. Hence, this epic is a highly religious poem, and has served for centuries to instruct the youth of India in Oriental religion, especially in such matters as wifely faithfulness, the way of salvation through renunciation, the futility of desire, the inexorable demands of justice, and the role of man in the cosmos generally.

NOW FOR A closer examination of the temptation scene between Manthara, the nurse, and Kaikeyi, mother of Bharat. One characteristic of Manthara's discourse, as is true of all such, is that the right cause is made to appear the wrong one. Rama has every right to the throne. He is not only the oldest, but he excels the other brothers in virtue — not only in the physical virtues of courage and prowess and strength, but also in the finer ones of piety, loyalty, kindness, and self-effacement. The nurse has to misrepresent and distort these truths to make her point. She casts a reflection on Rama's virtues, and intimates that he is a hypocrite whose true nature will become apparent when he ascends the throne. Then, she contends, he will banish Bharat, of whom, she alleges, Rama is insanely jealous.

Turning now to the strategy of the temptress, we observe several characteristic techniques. She indulges, for one thing, in flattery. Manthara assures Kaikeyi that she is no whit inferior to the mother of Rama, Queen Kausalya. It matters not that Kaikeyi has never before felt it necessary to make a comparison of this kind; the flattery sets her to thinking that she may indeed be occupying a lesser degree of honor than that to which she is entitled. More effective is flattery through her recital of Bharat's virtues, which are, of course, generally recognized, and by reminding the queen of all the care she has lavished upon her son.

But the flattery is interspersed with another device, that of taunting and mockery. She places the queen on the defensive, and in feigned surprise she questions the normalcy of the queen's response to the news that Rama is about to be crowned king:

. . . when clouds of sorrow darken, ill beseems thee to be gay,
And thy folly moves my laughter though an anguish wakes my sigh,
For a gladness stirs thy bosom when the greatest Woe is nigh!

And Manthara adds later that it is passing strange that she, a mere handmaid, must remind her mistress of her son's virtues. She even subtly suggests that the whole arrangement is a plot to insult her mistress.

There is, also, understandably, an appeal to the benefits to be obtained. What will the queen derive from establishing her son on the throne? For one thing, the satisfaction of seeing the rival queen disgraced. But there is also an appeal to the fame, honor, and power which will devolve upon her. And it should be noted that these benefits are strictly temporal, and that, moreover, they are limited strictly to the petty province of self, with a cavalier disregard for the commonwealth or any other loyalties.

Another interesting feature of this temptation scene, and one common to all such scenes, is this one that the tempter seems to have the greater power of speech and that the victim cannot maintain himself against such eloquence. Thus, Manthara's speech rolls on for seventy-five lines; Kaikeyi answers — although pertinently enough — in but twelve. Proliferation of words, it is obvious, does not bear any relationship to the truth. There is a long tradition in which extended speeches are regarded with suspicion. The Book of Proverbs has many such instances. So does Ecclesiastes, notably chapter 5, verse 3: ". . . a fool's voice is known by multitude of words." Socrates reproves Protagoras for his long — and evasive — answers to his questions. When Hamlet seems out of touch with reality, and Polonius asks him what he is reading, Hamlet replies, "Words, words, words." Goethe's *Faust* has many expressions of distrust of the word, and in a significant passage, Mephistopheles, the devil — the speaker here is important — advises the student who comes to him for advice: "On *words* let your attention center!" And the Lady in Milton's *Comus* replies to her tempter:

I hate when Vice can bolther arguments
And Virtue has no tongue to check her pride.

And, again:

Enjoy your dear wit and gay rhetoric
That hath so well been taught her dazzling fence,
Thou art not fit to hear thyself convinced.

Alexander Pope summed up the whole tradition of distrust of verbal opulence in these fine couplets:

Words are like leaves; and where they most abound
Much fruit of sense beneath is rarely found:
False eloquence, like the prismatic glass,
Its gaudy colours spreads on every place;
The face of nature we no more survey,
All glares alike, without distinction gay . . . .

(*Essay on Criticism,* Part II, 11. 109 ff.)

But Marantha wins the day, and in part, by sheer weight of words. We now read of Kaikeyi: "Speechless in her scorn and anger, mourner's dark retreat she sought."

One final characteristic of temptation speeches is present in the strategy of Marantha. It is this, that when the tempted one does reply, and counters the tempter's arguments with telling force, the tempter deftly sidesteps these objections, divesting them of their power by changing the subject and introducing new arguments. Thus, the queen interrupts Marantha to remind her that she loves Rama as her own child, and that Rama in turn is completely loyal to her. She insists, moreover, that Rama esteems his brothers more than himself and that they will surely become partners in the kingship. To some extent Marantha does counter the objections of Kaikeyi, more so than is done in other temptation scenes. But she does so obliquely and with consummate skill. Her technique is to intersperse generalizations about the policies and procedures of kings in analogous situations, with deft, pointed thrusts at Rama. She argues, for example, that, as everyone knows, a king will suppress all opposition to the throne, whether fancied or real, and that it is common for a king also to keep his brothers on a short leash. Rama, she hints broadly, will most certainly do the same. Continuing, she reminds the queen that the law of nations and precedent provide that Rama's son rather than any of the brothers will succeed Rama. And she asks the queen how it would suit her to have her son be under the rule of Rama's son, yet unborn. She also suggests that among the worse catastrophes that can befall any queen is that of being reduced to the status of a servant. Do you suppose, she asks the queen, that when Bharat is banished you will escape the comparable fate of becoming one of us menials? And so, with these wiles — placing the cause of right on the defensive, the use of flattery

and taunting, an appeal to temporal benefits, an exhibition of verbal skill which all but silences the victim, and evasion of counter arguments — Maran-tha introduces the deadly toxin of suspicion, hate, and disloyalty into the kingdom.

Although this is one of the finest examples of the psychology of temptation to be found in literature, there are others. One thinks, for example, of the late sixteenth-century poem *Complaint of Rosamond,* by Samuel Daniel, which contains several, although not all, of the above elements. Edmund Spenser presents a brilliant scene of this kind in Canto 9, Book I of *The Faerie Queene.* Here the grisly creature Despair renders the Red Cross Knight totally mute by fifty-six glowing lines of argument in favor of suicide. Shakespeare's most notable example is the scene in which Lady Macbeth taunts her husband into resolving to kill the king, a scene particularly striking for Lady Macbeth's evasion of her husband's arguments for not doing so. Milton wrote three poems in which temptations play a part: *Comus, Paradise Lost* and *Paradise Regained.* Dryden models the temptation scene in his poem *Absalom and Achitophel* after that of Milton's *Paradise Lost.* In modern times, T. S. Eliot has handled the temptations of Thomas Beckett brilliantly in his play *Murder in the Cathedral* and Liam O'Flaherty has a fine scene of this kind in his short story *Two Lovely Beasts.*

The Bible has temptation scenes, too — notably, the temptations of Christ in the wilderness, and that archetypal temptation scene recorded in the third chapter of Genesis. The episodes described in the Bible are very effectively complemented by such literary works discussed or cited in this essay. Perhaps a reminder is in order at this point, too, that in the educational confusion of our day, when 1581 aims for the teaching of literature have been advanced, the aim which should still recommend itself to the Christian is — however one may wish to phrase this — that of right conduct and increasing ethical maturity. Percival Chubb has put it this way:

> The supreme aim of literary and linguistic training is the formation of character. This includes and transcends all other aims . . . . The springs of a man's character are in his loves and hates, his tastes and desires, his ideals and aspirations; and the life of these depends much upon the light and their perspective with which they have been invested by the imagination. This imaginative exaltation of life, of noble longings and ideals, it is the province of art, and especially of literature as the highest art, to achieve, and, in turn, foster and communicate.

The Pastoral Counseling Movement

by Theodore J. Jansma

ARE THE CLERGY DEVELOPING a new area of service? Are seminaries sprouting a new branch of theological learning? Does contemporary society demand a new pastoral skill? It would seem so from the attention given today to what is called by various names, such as Pastoral Counseling, Pastoral Theology, Pastoral Psychology, The Care of Souls, Shepherding, and others. A steady stream of books and articles and at least two monthly magazines in the United States are devoted to it, and its rapid growth and vitality have practically taken the spotlight from ecumenicity. Theological seminaries have often considered the need for a wider curriculum and an additional year of study for prospective ministers. This need is now felt more keenly as courses in pastoral care are being added as fast as qualified teachers can be found.

Not only are academic courses being developed, but practical experience in the form of internships and clinical training is being made available. Many hospitals, prisons, social welfare agencies, and other institutions are now offering supervised clinical training to the clergy, and at least two accrediting agencies are in the field to set standards of training, to certify the training supervisors, and to give status to those who complete the training program (The Council for Clinical Training and The Institute for Pastoral Care. Southern Baptists and Lutherans, and possibly some others, have their own programs). In addition, pastors are offered courses in special schools and in the psychology departments of Universities. Pastoral counseling is the theme of many ministers' conferences, institutes, and workshops. Specialists in counseling are common in industry and education, and this trend is also evident in the churches that increasingly are adding staff members to do pastoral counseling. Only a decade or so ago resident chaplains in hospitals and prisons were rare, but today they are commonplace. Some pastors are even engaged in a private practice of counseling, with an office and fees like a doctor or psychiatrist.

What does all this mean? Are the traditional services of pastor and church inadequate to the needs of today? Is this a revolution in theology, an infatuation with psychology, a new concept of

both spiritual care and psychiatry? Pastoral care for individuals is certainly not new. The minister never was merely a preacher and teacher and administrator of the church as a whole. Every pastor worthy of his office has always been concerned for the troubled individuals of his congregation; he has visited the sick, comforted the sorrowing, admonished the wayward, supported the weak. Pastoral care has as long a history as any other ministerial function (cf. John T. McNeill, *A History of the Cure of Souls,* Charles F. Kemp, *Physician of the Soul*). Indeed, at times the minister or priest was consulted on almost any problem of his congregation because he was the only educated person in the community.

In ancient times the physician and the priest were usually the same person. Healing was closely associated with worship, and temples were centers of healing as well as shrines of worship. Epilepsy used to be called a "sacred disease" and was thought to be caused by demonic or angelic possession. During the Middle Ages the mentally ill were cared for by the clergy with kindness and compassion. Later the insane were often thought of as being under evil and demonic influence and many were tortured and put to death. The witchcraft trials of our own New England colonies remind us of this era.

In time, however, the treatment of the sick became the work of doctors, while the clergy looked after spiritual matters. The emphasis was on the pastor's theological and spiritual understanding and his ability to help people with their religious needs. He was looked upon as an authority and the representative of authoritative religious truth that was conveyed in didactic fashion. The Bible was quoted or read, the religious needs of an individual were explored, prayer was offered, the sick were reminded of the chastening of the Lord, sinners were warned of the judgment of God and counseled to repentance, the doubting were given books to read and arguments to weigh, children were told to obey their parents, and husbands and wives were commanded to love each other. The approach was theological and authoritarian, though not without tenderness and common sense.

WHAT, THEN, IS DIFFERENT about pastoral care today, and why is it given so much emphasis? That the traditional concern for the individual has been neglected and that pastors have become too much occupied with other matters may be one reason. It is true that pastoral visitation has not been done as diligently as in the past, even though transportation is faster and concentration of members in urban areas is greater. It is well that pastors are called again to this important part of their ministry, that more contact with the individual members of the church is considered desirable, that he must spend more time with his people and less at conferences and workshops. But the new element in pastoral counseling is not merely a revival of an old function. The whole concept is different.

The new concept of pastoral counseling is due to several factors — new developments in psychology and theology, the tension of our time and an alarming increase in emotional distress, a better understanding of man as a psychosomatic being, a broader definition of mental illness, a greater desire on the part of various professions to learn from each other and co-operate for the common good. The newness is not merely in the technique for dealing with individuals, but also in the pastoral role, the diagnosis of human anxiety, the analysis of man's deepest needs, and the relevance of religion to mental health. It may even be said that pastoral counseling is more oriented in the infant science of psychology than in the ancient science of theology, that the new ways of pastoral care are mapped by a discipline heretofore alien to the clergy.

There was a time, and not entirely past, when ministers and psychiatrists looked on each other with suspicion and even hostility. Ministers were often reluctant to refer a person to a psychiatrist for fear that the psychiatrist would undermine the patient's religion. It was thought that scientific psychiatry was inimical to religious concepts and values, such as sin, guilt, atonement, forgiveness, conversion, divine judgment, heaven and hell, and that science by its very nature must reject any authority except its own based on empirical evidence. Psychiatrists seemed to think that religion was not conducive to mental health and that ministers were more of a hindrance than a help to the medical profession.

Undoubtedly there was some basis in fact for these attitudes. Ministers had reason to think that psychiatry in its early modern development, especially Freudian psychoanalysis, was hostile to religion. Indeed, it was some time before Freud's theories became acceptable to his own medical colleagues, and they at first raised a storm of protest in every intellectual circle. His sexual theory of neurosis, especially his views on infant sexuality, were considered depraved and "dirty." Many people had the impression that psychoanalysis advocated free sexual expression and that Freud's cure was worse than the disease. His anti-religious ideas were also well known, and his theory that religion was a vestige of infantilism to be outgrown by a healthy adult was a direct challenge to the clergy.

Gradually we have come to a more sober evaluation of psychoanalysis, helped by modifications since Freud, and we now recognize its contribution to our understanding of human psycho-dynamics. Ministers are now aware that there is more to human behavior than meets the eye and that man must be understood in depth if he is to be helped

with his problems of anxiety. A few verses from the Bible and a prayer, a pious admonition or rebuke, words of sympathy and reassurance — these are not effective, though well meant. They may even be harmful in that they keep a person from an honest and realistic self-appraisal and only increase his defense mechanisms. On the other hand, psychiatrists are more ready to admit that man is more than a mechanically determined biological organism, that he is a complex unity acted upon and interactive with many forces, physical, psychical, moral, spiritual, social and cultural; that he has religious aspirations and values that exert a powerful influence on his whole being.

As a result of this changing climate doctors and pastors have come closer together and are seeking ways of co-operation. They now meet together to exchange views and share ideas. They have also begun to organize their common interest and search for understanding in the Academy of Religion and Mental Health, which was started in 1954 and already has over three thousand members, with branch chapters throughout the U.S. and Canada, and is growing rapidly both in membership and influence. Even medical schools are beginning to realize that their students need more than a purely medical training, and some of them are using members of the divinity school faculty to provide a broader concept of human health and illness. The line between minister and doctor is not as rigid as it used to be; it is dotted instead of solid, so that the two disciplines flow into each other at many points.

Thus the modern pastor must fill a new role, he must have more equipment than traditional theological training has provided, his ministry to troubled individuals must be illumined by whatever the new psychology can contribute. He must be willing to learn techniques of counseling just as he has been willing to learn techniques of sermon preparation and effective public speaking, skills which come from fields other than theology.

THERE HAS ALSO BEEN a new development in theology in the last few decades. The older liberalism with its easy optimism and its bland assurance that the kingdom of God could be established here and now has been pretty well discredited. Its social gospel now sounds pretty hollow and irrelevant. Two world wars, the horrible nightmare of Naziism, the menace of Communism, the atomic bomb, the threat of total annihilation, and the disappearance of civilization as we have known it have dealt a death blow to the liberalism that dominated theological thought at the beginning of the twentieth century. The old illusion of a world growing better and better is now gone and modern man is taking a new look at himself, his world and his culture, and is seeking a new meaning of life. The despair of Kierkegaard, the nihilism of Nietzsche, and the mysticism of introspective pietists of the past are being restudied and searched for understanding the predicament of man in the twentieth century. Theological learning has become respectable again, with the appearance of Barth, Brunner, Niebuhr, Tillich, and others, and a lively new theology has come into vogue with its own concepts of God, man and the universe, and a strong emphasis on man's "existential" situation.

In theology as in psychology there is a vigorous protest against the depersonalizing and dehumanizing influences in modern culture, against conformism and the mass man, and an attempt to call man to his "authentic" individuality. "The courage to be" (Tillich) involves the realistic confrontation of the existential situation in self, others, and the world, including "sin," pain, tragedy, and death. It challenges man to accept his finiteness, his potential for good and evil, and to exercise his freedom and responsibility of choice. Its doctrine of man, its philosophy of "being," its existentialist vocabulary, and the names of its "patron saints" (Pascal, Kierkegaard, Buber, Tillich, et al.) are familiar in both disciplines of theology and psychology, and influential in pastoral counseling and psychotherapy.

BUT EVEN APART FROM these new developments in psychology and theology there is an inescapable demand imposed on pastors by the tensions and pressures of our time. Modern man is sick and he needs more than tranquilizers. It is a sickness of the spirit, erupting in a syndrome of crime, alcoholism, drug addiction, broken marriages, juvenile delinquency, anxiety, and crowded mental hospitals. He has despaired of absolutes, there is no true north, the compass has been thrown overboard, and man is adrift in a sea of relativism, oppressed by his own sense of insecurity and imminent catastrophe. He splashes himself in bizarre blobs on canvas that betray both his isolation and his desperate desire to communicate. He wants to be free, but does not know from what nor for what, and he ends up as a beatnik victim of his own revolt. His symptoms are too obvious and terrible, his pain too intense, his sorrow too deep, his confusion compounded, a voice crying in the wilderness, a wailing and a defiance, his hand raised against his brother, the mark of Cain on his brow and no defense. God is dead.

Now whether pastors like it or not, prepared or unprepared, they have come to the kingdom for such a time as this. The church walls are no barrier to the ills of society, and church members are not immune. And multitudes who seldom occupy a pew do come to pastors if for no other reason than that they cannot afford a psychiatrist. Pastors have been compelled to learn the difference between the symptoms of psychosis and lesser emotional disturbances, between those who need medical attention and those who may be helped in a counseling relationship. They have also been compelled to

look beneath the religious and moral problems presented by counselees, which are often a covering for deep personality disturbances.

Doctors, too, have had to take a new look at their patients, and realize that man is not just a higher animal and that many of our physical ailments have a psychic involvement. But while the doctor has to diagnose and treat the physical symptoms, he is not prepared to deal with the psychic aspects. Many of these emotional difficulties are linked to moral and religious values, and the physician does not feel that these are within his competence. Even the specialized branch of medicine, psychiatry, is not prepared to deal with all these emotional problems for the simple reason that there are not enough psychiatrists. Appointments with psychiatrists are about as hard to get as a seat on the subway during rush hour. Thus there has come into being a new class of therapists, good and bad, positive thinkers and faith healers, swamies and apostles of occult mysteries, as well as trained and competent counselors.

NOW WHAT DOES ALL this mean to the evangelical pastor? Some have the feeling that the new concept of pastoral counseling is only a concommitant of a liberalizing theology and a quasi-scientific fad which theologically illiterate and spiritually arid ministers have embraced to preserve for themselves some semblance of respectability and usefulness. They feel that it is another satanic attempt to displace Biblical theology, first with sociology and now with a mental health gospel, an evil substitute for the Gospel of redemption in Jesus Christ. There are undoubtedly elements in the counseling movement that are in conflict with evangelical faith. This is evident, for example, in the broad meaning usually given to "religion," concepts of revelation and authority, of sin and guilt, and a tendency to define regeneration in humanistic terms rather than in terms of divine action.

There are many questions we must ask of this new pastoral psychology. Does it displace and destroy a pastor's true function? Must a minister become a sort of psychiatrist or psychologist, and is he no longer the representative and spokesman for absolute and eternal values? It also raises the question of the validity of human experience for the development of religious faith. Is truth born of experience and is it dependent for its verity on individual insight? Does man have inherent resources for spiritual health and wholeness? Is it the pastor's function to help his counselee bring out what is already there as potential?

There are also important questions that pastoral psychology addresses to the evangelical minister. How does he distinguish between healthy and neurotic fervency and zeal? How does he handle guilt problems, and how does he distinguish between real and neurotic guilt? When is conversion merely a defense mechanism? When is prayer an evasion of responsibility and a neurotic substitute for human action? Does the Bible supply all the tools a pastor needs in his work with individuals, or should he also look to other sources?

But one thing should be clear to the evangelical pastor. Whether he approves of the pastoral psychology movement or not, he cannot ignore it; it plays an important role in contemporary life.

As with every movement in the church, or in any area for that matter, if the right people neglect it the wrong people take over. There is a need in modern society that challenges evangelical resources and relevancy. Are there correctives we can provide and can we give our generation Christian psychotherapy as well as Biblical sermons? Have we the answer to modern man's problems and have we the technique to put it across?

TOWARD A BETTER COMMUNION SERVICE

A RESPONSE TO DR. LEWIS B. SMEDES FROM THE REV. J. K. VAN BAALEN

Dear Reader:

Who would not relish the opportunity of crossing swords with so gallant a knight as Dr. Lewis B. Smedes? His courtesy is altogether inviting, and I wish to thank him for the regard with which he has entered debate with an older brother. Only let him not overdo respect for my age. I am only ten years on the far side of maturity; and when he calls me "venerable friend" I get a doleful vision of "The Venerable Bede": bald pate, breaking eyes, emaciated hand resting somewhere halfway down a flowing beard; and a youthful amanuensis, sitting at the feet of the Venerable One, anxiously asking, "Master, canst thou finish?" I hope that no one will call me "venerable" for the next fifteen years or so.

When Dr. Smedes inquires whether I have given sufficient attention to the two proposals for a new Formulary, I feel constrained to answer him with a counter question. Has the Committee paid sufficient attention to the Form proposed by the first committee reporting to the Synod of 1953? (*Acts*, 1953, pp. 414-426) There already several improvements embodied by the current Committee have been suggested, although I would be the first one to admit that our proposals have been improved upon by the later Committee. There we had at least an attempt to introduce more modern language, and to split the old-fashioned long sentences into more digestible short ones. There also Dr. Smedes will find that the Synods of 1922 and 1936 have condemned the splitting of the Form into two parts, each to be read upon successive Lord's Days.

* Note to the reader: Although this article is intelligible without reference to previous writings on the subject, the reader may wish to read again the Rev. Van Baalen's piece in the May 1960 *Journal* and Dr. Smedes's response to it in the June 1960 *Journal*. — Eds.

If, then, in my contribution in the *Journal* of May, 1960, I have not harked back to all this, it was not from a lack of respect for the labors of the present Committee, but from an awesome regard for the *Reformed Journal.* I fully realize that I have no right to ask for an excessive amount of space in a journal that has so much to offer by so many capable writers. If I beg for the opportunity to be admitted once more on this subject (and "with the same vigor and frankness that we have a right to ask of you" — Dr. Smedes), this will be my final attempt to get my ideas across; and thereto I plight thee my troth.

Those Sundry Sins

On page 417, *Acts* 1953, Dr. Smedes will find a part answer to his question, "How frequently have you found it necessary to warn your people recently against invoking dead saints, angels, or other creatures? or against sorcery, fortune-telling, and charms?"

On page 417, *Acts* 1953, we read: "We suggest the following: "All who worship any creature rather than God the Creator; all who practice any form of superstition; all who take God's Name in vain; all desecrators of the holy Sabbath; all who disobey their parents and other God-appointed authorities; all who sow dissension in Church or State; all who foster hatred and envy; all adulterers, and those who live in unchastity; all gamblers and covetous persons; and all who live ungodly lives.' "

Now who would deny (1) that this follows the Ten Commandments rather closely; (2) that these sins are popular today among Roman Catholics, Spiritists, Communists, divorcees, people who have their palms or their tea leaves read ("for the fun of it"), are afraid of Friday the 13th, avoid walking under a ladder, carry amulets, charms, good luck pennies ("so I'll never be broke"), nail horse shoes to their barn doors, etc.

I hope the Committee will add something about the character assassination that is a favorite pastime at "coffee breaks," "koffee kletzes," etc.

Or who would deny that a warning against all these sins is very much in order? Our people are so used to a wholesale condemnation of "sin" in the aggregate and abstract, with a public confession of "all our sins," that they hardly recognize their sundry and individual imperfections.

Two Forms

I come now to my esteemed colleague's inquiry whether or not I realize that we now have two Formularies? I do not.

One day a lady came to Grandma Moses and said she wanted to buy two of her water colors. Grandma said she had only one ready and the lady could have that for $100. With true feminine persistence the visitor repeated that she wanted two paintings. Whereupon Grandma Moses took a large pair of scissors, cut her water-color painting in two, and said, "Here you are, young lady: two pictures, $200 please!"

Now I maintain that the deluded visitor had neither one painting, nor two, but two mutilated halves. This is exactly what Dr. Smedes defends and what former Synods have condemned. The one Form for the Lord's Supper has been cut into two mutilated halves, each with an added appropriate conclusion and introduction, a sort of added framework or fringe. But we have no Preparatory Form left.

Only One Form Required

This leads me to my next remark. We should not have two Forms. That suggested first half concerning preparation of ourselves for the sacraments belongs in the preparatory sermon, and can be at best a brief summary or duplicate of such a sermon. It is out of place if the sermon has been adequate.

There are only two or three reasons why we might have a Form for the Lord's Supper at all. The first is that in the post-Reformation days people came over from the Roman Catholic Church in such droves that there was legitimate fear that they did not realize what the communion service was all about. Hence what was needed was one Form, one whole, not two halves read upon two different occasions.

The other reason is that in our busy lives the self-examination is, alas, too often made too little of. And even if and when we have duly prepared ourselves, the solemn and complete repetition of all that is involved in seeking access to the communion (be it then in more modern language), is a grand final preparation, a putting us into the appropriate "mood" by hearing the entire Form read before the sacred ceremony.

Personally, therefore, I would not at all object to having the sermon omitted when the Sacrament is being administered. The Complete Form for the Lord's Supper (that "pearl of our liturgical Forms" — an expression *not* of J. K. van Baalen, but of the great authority on liturgics, the late Prof. P. Biesterveld) is the best conceivable brief and complete sermon on the sacrament.

But our people want *words, talk;* they come to "enjoy the sermon." Our liturgical prayers have virtually fallen into complete disuse; and when occasionally the prayer before the sermon is used, someone is apt to ask, "What's the matter with our preacher? Has he no prayer of his own?" Such criticism overlooks the fact that a well-known Form is apt, by its very familiarity, to be followed more easily and therefore to be absorbed more completely with heart and mind. Our fathers knew what they were about when they made these Forms and prayers mandatory or recommended them for certain recurring solemn occasions.

I have had during my long ministry two occasions upon which in one worship service we had infant baptism, several confessions of faith, adult baptism, and the Lord's Supper. Both times I omitted the sermon. Upon the first occasion an old elder came with tears in his eyes, saying, "What a service! The Lord gave us today all He possibly can give!" The second time it was different. A younger elder (in another church) stepped forward at the close of the service, and demanded unceremoniously, "What's wrong with you? Don't you know that a service without a sermon is no service at all?" I suspect the good brother thought I had frivoled my time away during the preparatory week!

An Additional Suggestion

There is a third good reason why the Form should be read in its entirety at the Communion Service. There often are members from out-of-town Christian Reformed Churches present. If these have not been present on the Sunday before, but desire to partake with relatives they are visiting, we should not exclude them because they were not present when the preparatory sermon was preached. In view of this frequently recurring fact the remark is in order, "Members of sister churches who are in agreement with the sentiments just expressed, are invited to commune with us."

A Fourth Reason

A fourth reason for reading the entire Form is that it is high time that we become an American Church. I call attention to the fact that the (old) Form for the Lord's Supper is thoroughly evangelical and complete. There is not one element that is lacking. Yet it is not Calvinistic in the narrow sense of that word, but broadly evangelical, fully Scriptural. I am therefore not pleading for what will perhaps by some standpatter be decried as "a wide open communion table," but for true ecumenicity when I repeat the words of that staunch Calvinist, my teacher Benjamin B. Warfield. "Mr. Van Baalen," he said, following the practice of those thorough Calvinists, the early Presbyterians in America. "the communion table is not the table of John Calvin but the table of the Lord Jesus Christ. You have no right to exclude true believers in Christ from His table."

I know of a case where Christian Methodists began to frequent one of our churches "because," they said, "we like your Catechism preaching." But they quit coming abruptly when they found themselves barred from the table of their Lord and Savior. This I call poor evangelism, and bad church extension under the cloak of Calvinism.

When you cut the Form into two halves, however, you rob yourselves and earnest fellow Christians of a means of exercising true Christian fellowship that should express genuine Catholicity and communion of the saints at the table of the Lord.

I propose therefore that the entire Form, albeit in more modern language, be read, and that the minister shall say, "All members of evangelical churches who can assent to what has been here voiced are invited to partake with us of the bread and wine."

The Creed, Once More

Dr. Smedes has failed to answer my objection to lifting the Creed out of the prayer. He asks, "Do we use the Creed as part of a prayer in any of our other liturgies?" No, we do not. But this is no reason for not asking the Lord to strengthen us in the holy Catholic faith at the communion table.

If you do not want the Creed in that place — where it historically belongs, as the greatest Dutch Reformed liturgist, Dr. F. L. Rutgers, has pointed out — leave it out altogether. My two objections to the proposed revision stand:

(1) You cannot ask youngsters to recite the Creed with you as a condition to communion and then keep them from access to the table. And, similarly, if you suggest the recital of the Creed as evidence that we are ready to partake, you cannot invite adults to do so with you and then add, "You may be ready, but not being members of our particular denomination you abstain!"

(2) To repeat the Creed as a Confession of faith is in this connection superfluous because your approach to the table of the Lord *is* such a confession.

In Conclusion

In conclusion I want to repeat my strong and unalterable opposition to splitting the formulary and making the communicants sit with a small piece of bread in their hands until the minister exclaims, "Take, eat." That reminds me of a sergeant at drill who commands, "Fire!", whereupon all arms are raised simultaneously. Do we express fellowship or "unity" after that fashion upon any other occasion? When my neighbor has invited me to dinner, do I sit with a piece of meat neatly balanced on my fork until the host exclaims, "Take, eat!"? Is *that* "fellowship"?

Let the minister first pass the bread to the elders seated in front of or around the table; then let him speak the words, "The bread which we break," etc. Then let the minister and elders partake, and afterward the platters with bread be passed around beginning at the front and at the rear of the sanctuary. Let each member eat as he receives the bread. Then if you wish to express that sort of "unity," let the elders, after returning the platters, immediately go around with the trays with cups, beginning both at the front and rear of the church. Let the cup rest (if so desired) in the receptacles provided against the backs of the pews. When the empty trays are returned, let the minister serve the elders, and say, "The cup of blessing," etc. Then let all empty the cups and let this end the ceremony all but for the concluding Scripture passages and prayer. This method has the additional advantage that thus the ceremony proper begins and ends with the words, "The bread that we break is the communion of the body of Christ; take, eat" and "The cup of blessing which we bless is the communion; take ye all of it."

I favor communion once a month, alternately in the morning and evening worship, because the same members cannot always be present at the same hour.

And herewith I thank the *Journal* for allotted space. I shall not write on this subject again. To Dr. Smedes and all interested parties I say, "Thanks for your patience!" and

Con amore,
— J. K. V. B.

Letters to the Journal

GENTLEMEN:

Concerning the article "The Relation of the Bible to Science" by Clifton J. Orlebeke on page 14 of your July-August issue, I hasten to provide you with the following information which apparently was not available to Mr. Orlebeke. Dr. Van Riessen wrote me on January 29, 1960, too late to change the text, as follows: "I am really sorry that you have chosen a title for my article without my consent. I cannot remember that I have ever heard of it and I expect difficulties as I have not dealt with the subject 'The Relation of the Bible to Science'. That would have been quite another article and beyond my scope of study." In the same letter he suggested that the title would more properly be "The Christian Approach to Science."

Fortunately, Mr. Orlebeke did not limit his criticism to the inappropriateness of the title, however. He has dealt rather fully, it seems to me, with the actual content of Dr. Van Riessen's lectures.

Although Mr. Orlebeke takes a negative and critical attitude toward Dr. Van Riessen's message, he seems to do it with great care and considerable difficulty. He could have easily made the point very clear by simply asserting that Dr. Van Riessen does not believe in the neutrality and objectivity of science, while he does.

I can well understand that Mr. Orlebeke does not want to commit himself to neutrality in so many words. That can hardly be done because modern thinkers from a wide variety of viewpoints, unbelievers as well as believers, seem to agree that the notion of neutrality and objectivity has proven to be a product of the imagination.

It really becomes quite clear that Mr. Orlebeke is trying tenaciously to hang on to some shred of the vanished concept of neutrality when he sympathetically observes the "pounding" Dr.

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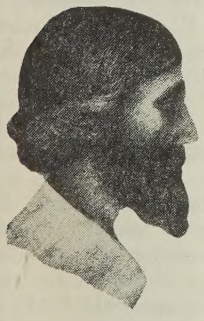

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Van Riessen is giving to the "scientific claims to have found a method of discovery as honest, ingenious and self-critical as humanity has ever devised."

Also, by accusing Dr. Van Riessen of "confusing the scientific method with erroneous philosophical interpretations" he clearly implies that the scientific method is something that can be held up to our view in complete abstraction from a religious setting. Just another way of yearning for the vanished!

I am thankful for Mr. Orlebeke's attempt to deal with this delicate subject. I am confident that if he continues to do so he will eventually find himself completely released from the thin, shattered cords that still draw him toward the idol of neutrality.

Sincerely yours,
GLENN A. ANDREAS

Pella, Iowa

REPLY TO MR. ANDREAS

Mr. Andreas' explanation of that misleading title is welcome. No doubt other readers of Dr. Van Riessen's lectures had the same questions about it that I raised in my review.

In the balance of his letter Mr. Andreas makes, I think, three mistakes.

The first is his failure to deal with my arguments. He is right in noting that this is a delicate subject and right, too, in acknowledging that I attempted to deal with it carefully. Therefore I am all the more disappointed that he did not show clearly where I have erred and why.

What Mr. Andreas really does — and this is his second mistake — is to change the subject. In my review I intended only to examine Dr. Van Riessen's stated position, not to develop my own. Surely this is legitimate?

Third, Mr. Andreas draws a hasty conclusion about my views. And I think I know why. He assumes that a very general thesis, like "science is not neutral," is so intrinsically clear that one must be either for it or against it. Since my comments were not obviously for it, I am against it. But of course I deny that Dr. Van Riessen's statement of that thesis *is* clear, as I know Mr. Andreas will discover if he rereads my article.

What his quotations do reflect, among other things, is my belief that one need not always introduce religious antitheses or philosophic disagreements into scientific discussions — a fact which seems obvious to me, but not faced squarely by Dr. Van Riessen. Whether this is "complete abstraction" I do not know.

Finally, a remark about Mr. Andreas' reference to the "idol." Though it is a great relief to know that the cords he mentions are not only thin but shattered, I hope that he will not continue to leap so hastily from dissent to the loaded term. Such tactics may gain support, but they are scarcely fitting to advance the cause of truth.

CLIFTON J. ORLEBEKE

DEAR MR. DEKOSTER:

I would like to comment on your article "A Sense of Humor" in the June issue of the *Reformed Journal.* I did not find the article very humorous. What do I mean? Allow me to elucidate. I mean, of course, that the reader ought to take your article *seriously.* Does this make you feel better? This is no flattery, by no means! I hope, however, that you intended your article not only for those who find it necessary to disagree with the views espoused by the *Reformed Journal,* but even for the Editors who comprise the Editorial Staff of the *Journal.*

Your article, let me say it plainly, does not say anything new. It only rephrases the old with the proper use of new and better words — this is to your credit — words with freshness and depth of meaning. You have a proficiency in your writing which is enviable.

The heart of your article, I think, is this: Nobody possesses so much of the *Truth* that he cannot afford *not* to listen to what others are saying. You so correctly stated that one's laughter is about others, while humor resides in his attitude toward himself. Must we, however, assume a humanistic attitude toward Russia and Communism? Must we apply a softening of our attitudes toward this Godless ideology? Your article doesn't seem to fill the bucket, here.

The Truth of love gets obscured by the truth to love Truth. Yes, I suppose, too often this is true. But, to compromise for the sake of compromise in order to allow some to foist their views upon another is shallow thinking, indeed.

Very humbly yours,
— PETER J. SLUYS

Sicomac, N. J.

RESPONSE

DEAR MR. SLUYS:

Thank you for your complimentary remarks.

I can hardly pretend to school my colleagues on the *Journal* Staff, from whom I have probably learned most of what I have to say. Believing, however, as we all do, that an admonition which a writer has no intention of taking for himself will have little effect upon others, we try to "practice what we preach," however short of that our performance comes.

You are quite right in pointing to the danger which F. H. Bradley characterized as holding "that all truths are so true that any truth must be false." The "open mind" and "listening ear" of which I wrote, therefore, cannot be the soft, uncommitted, vacillating temper.

We must distinguish between the ultimate truths upon which we ever stand, and the working out of these truths in life about which we are ever learning anew. We are only ready to *listen* to (not just hear) someone else when we are bottom rooted in unalterable commitments of our own. It is, you will observe, the fearful man, the uncertain man (either about himself or about others) who dictatorially seeks to suppress all opinions counter to his own; and it is the calm assured voice of the great Justice Holmes which speaks for the right to expression of even those "opinions we hate."

We can genuinely listen to others, and learn most from them, when we are most certain of the fundamental truths

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which sustain ourselves. This implies, in our context of discourse, that when we recognize ourselves and each other as brethren living in one Lord, even our differences in understanding what this unity implies can bring us closer together in learning of each other.

What Communism can teach us, and what can be our response to it I have sought to set out in a small volume published a few years ago. But, in short, if we are rooted in Jesus Christ to begin with, any honest effort to understand (that is "listen to") Communism will not "soften" but will strengthen our position in the face of it. I am not suggesting that we accept all we hear, but I am saying that we always be ready to *listen* — and this is *more* than just being ready to *hear*. With this I presume you basically agree.

Sincerely yours,
LESTER DEKOSTER

SIRS:

The editorial "Sanity Restored" in the June issue contains the following quotation, "The editorial [*New York Times*] implies there are absolutely reliable measures of individual ability and achievements. At this time these measures do not exist."

I wonder whether the import of this statement cannot be applied to the current practice of psychological "evaluation" of a student's fitness for a specific career. In spite of satisfactory grades and conduct, a student may turn out to be a square peg in a round hole. Does he show any presage of failure during his college years, and if so, can it be caught early enough to prevent future ill-adjustment? This is the question that psychologic "evaluation" is intended to answer.

To implement this "evaluation" the college ordinarily employs a consulting psychologist whose function is to confer with a student and to report to the school administration. The recommendation of the psychologist usually carries great weight with the administration in arriving at its decision.

I should like to express some misgivings about this procedure. If the "evaluation" were an objective, impersonal estimation of some concrete fitness, I would have no objection to it. However, a setting in which the intangible personal aptitudes and inclinations of the student are discussed with an expert in human relations is regarded by all professional counselors as a therapeutic relationship. As such the relationship is confidential and all that transpires in it is privileged communication.

If this is true, the psychologist is not permitted to repeat the private thoughts and motivations of the student to anyone else, nor may he form a recommendation to the college based on knowledge gained in the treatment relationship. Furthermore, the student may not be placed in a position in which he "testifies against himself."

The deepest thoughts and feelings that inevitably are drawn out in a therapeutic relationship have no place in the current psychologic investigation of a person's qualifications for a career. First of all, these personal motivations and strivings are private property. Further, they will always remain inscrutable inasmuch as no person, however expert, can penetrate the depths of another person. Also, the inner life of the student lies outside the public educational prerogatives of a college.

To a large extent the college can prevent the student from becoming a misfit in his career. But it must use a different approach. Already intellectual ability and conduct provide valuable information. Another index is the overt behavior of the student. A person unawares reveals much about himself in mannerisms, attitudes, bodily movements, and verbal expressions. Among these are the consistently and excessively shy manner, the chip-on-the-shoulder attitude, fidgety motions, or stumbling speech. The list is almost endless.

Overt behavior is often more revealing than other means of appraisal. But to be effective it must be keenly observed and correctly interpreted. The college faculty is in the best position to observe, while the interpretation falls to the psychologist. On the basis of accurate observation and meaningful interpretation the administration has sufficient data to decide the student's fitness for his career. The overt behavior is manifested publicly and can be confirmed by all the student's associates, if necessary. The use of behavioral patterns as an index circumvents the current procedure of "evaluating" the student himself by the psychologist.

The school psychologist can be useful to the college in various ways. In addition to interpreting observed behavior, he may be called on to train the faculty in keener observation of student behavior. Since conduct is a part of general behavior he may well serve as a member or consultant on the discipline committee.

He may also serve another function, that is, the guidance and counseling of students in their personal problems. In this situation the psychologist is employed by the student and has no obligation to the college. Whatever cost is involved is primarily the responsibility of the student, although the college may subsidize the cost without interfering with the personal relationship. Thus the student is given opportunity to gain insights that may direct him into the proper channels of life work.

I believe this somewhat different approach will prevent much career maladjustment, and will more effectively preserve the individual rights of the student, conform to the professional ethics of the psychologist, delineate the educational functions of the college, and insure the interests of the public to whom all three owe responsibility.

J. D. PLEKKER, M.D.
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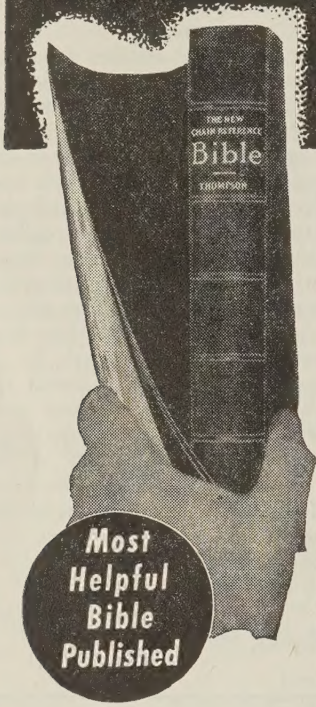

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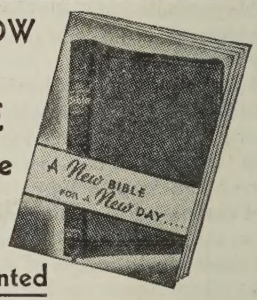

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